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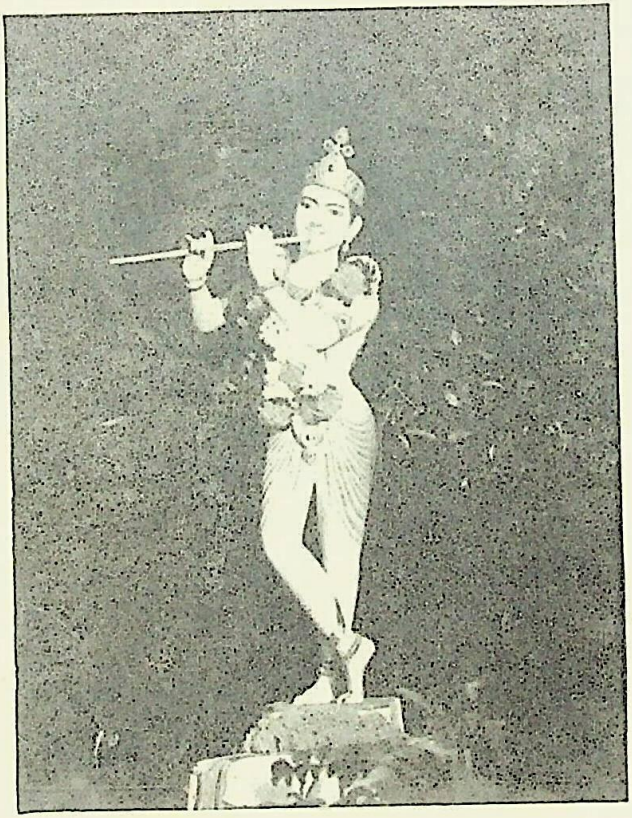
Yogoda

SELF-REALIZATION

magazine

FOUNDED BY SRI SRI PARAMAHANSA YOGANANDA



July-September 1979 Rs. 2·00

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Sri Sri Paramahansa Yogananda
Passport picture taken in Calcutta, 1920

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YOGODA
SELF-REALIZATION MAGAZINE

Organ of Yogoda Satsanga Society of India
FOUNDED BY SRI SRI PARAMAHANSA YOGANANDA
A Magazine Devoted to Healing of Body, Mind, and Soul.

(Healing the body of disease by proper diet, right living, and recharging the body with God's all-powerful cosmic energy; removing inharmonies and inefficiency from the mind by concentration, constructive thinking, and cheerfulness; and freeing the ever-perfect soul from the bonds of spiritual ignorance by meditation.)

Vol. XXX, No. 3 1979 July-September

Front Cover—Statue of Bhagavan Sri Krishna in garden of Self-Realization Fellowship, Lake Shrine, Pacific Palisades, California

Bhagavan Sri Krishna 3

Oceanic Presence (*poem*)
—*By Sri Sri Paramahansa Yogananda* 4

What Is Fate?—*By Sri Sri Paramahansa Yogananda* 5

Love Will be the Savior of the World (Part II)
—*By Sri Sri Daya Mata* 14

A Spiritual Interpretation of the Bhagavad-Gita
—*By Sri Sri Paramahansa Yogananda* 21

The Guru : Messenger of Truth
—*By Sri Mrinalini Mata* 26

Prayer for a United World
—*By Sri Sri Paramahansa Yogananda* 37

The Rubaiyat of Omar Khayyam—Interpretation
By Sri Sri Paramahansa Yogananda 39

The Man Who Found the Love of God
—*By Sri J. P. Vaswani* 41

Wisdom of Paramahansa Yogananda 47

India's Spiritual and Cultural Heritage
By Sri Lakhan L. Mehrotra 49

Could You Build a Better Universe? (Part II)
—*By Michael D. Papagiannis* 56

Letter to the Devotees—*By Sri Sri Daya Mata* 64

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YOGODA SATSANGA SOCIETY OF INDIA

SRI SRI PARAMAHANSA YOGANANDA
Founder

SRI SRI DAYA MATA
President

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Sri Banamali Das, *Editor*. Printed at Yogoda Satsanga Press and published quarterly from Yogoda Satsanga Math, Dakshineswar, Calcutta-700076, West Bengal (India) by Sri Indranath Seth, B. L. for Yogoda Satsanga Society of India.

Subscription, domestic; Rs. 8.00 for one year; Rs. 20.00 for three years. Issued quarterly. Single copy: Rs. 2.00. *Subscription outside India, Nepal, and Sri Lanka:* U.S. $2.00 and $5.00 one year and three years respectively. *Kindly enter subscription through Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.*

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Bhagavan Sri Krishna

A divine incarnation, Bhagavan Sri Krishna declared God's unconditional love for each one of us in the following passage from the Bhagavad-Gita, IX:29-34.

I am alike for all! I know not hate,
I know not favor! What is made is Mine!
But them that worship Me with love, I love;
They are in Me, and I in them!
Nay, Prince!
If one of evil life turn in his thought
Straightly to Me, count him amidst the good;
He hath the high way chosen; he shall grow
Righteous ere long; he shall attain that peace
Which changes not. Thou Prince of India!
Be certain none can perish, trusting Me!
O Pritha's Son! whoso will turn to Me,
Though they be born from the very womb of Sin...
Plant foot upon the highest path; how then
The holy Brahmans and My Royal Saints?
Ah! ye who into this ill world are come—
Fleeting and false—set your faith fast on Me!
Fix heart and thought on Me! Adore Me! Bring
Offerings to Me! Make Me prostrations! Make
Me your supremest joy! and, undivided,
Unto My rest your spirits shall be guided.

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Oceanic Presence

By Sri Sri Paramahansa Yogananda

Sailing away from You on the river of desire,
Suddenly I found myself launched on Your oceanic presence.
I ran away from You through the fog of incarnations,
And arrived at the threshold of Your all-pervading temple.
In the sphere of thought I flew—
North, south, east, west;
But the net of Your omnipresence surrounded me.
Riding the wings of swiftest electrons,
I dived below, into the bowels of eternity,
Only to find You there.
Then above, into eternity's heart I zoomed;
But no matter how far I went,
You stood always ahead of me.
In desperation, unable to flee from You,
I plunged to the east, to the west, in eternity's chasms,
And there I fell in Your lap.
At last, with the dynamite of my will,
I exploded the airship of my self, my thoughts, my love,
Into countless dust specks of fading life,
Floating everywhere, into all things—
And found that I slept in Your bosom.

Because I kept my own eyes closed,
I thought I was hiding from You;
But before Your watchful eyes, ever-present am I.
Open my eyes that I may behold You,
Looking at me from all sides, everywhere.
For though I may try to hide from You, and think I do;
Wherever I am,
There are You.

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What Is Fate?

BY SRI SRI PARAMAHANSA YOGANANDA

Thursday evening talk, November 16, 1939
Self-Realization Fellowship International Headquarters
Los Angeles, California

Is fate a mysterious, implacable outside force that governs human destiny? This concept has influenced many to believe that what is to be will be, and nothing can be done about it.

Fate does mean something ordained—but it is ordained by you *yourself*, through the operation of the law of causation, or karma. God gave you the freedom to choose how you will act; but the law of causation governs the outcome according to the nature of the action. Thus every act becomes a cause that will produce a certain kind of effect. When you have set in motion a particular cause, the effect will inevitably correspond to that cause. Whether you do good or evil, you must reap the result of that action. So day by day you are creating the causes that determine your own fate.

Perhaps daily at the dinner table you say, "I will have a little bit more, please." After you have finished, you say, "I shouldn't have eaten so much." This is human nature. We are the funniest of all God's creatures. We call ourselves intelligent human beings, but we are slaves to our desires. Because you eat that "little bit"

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extra every day, you "suddenly" find you have heart trouble or stomach pains. Then sadly you ask, "Why did this have to happen to me? I must have been fated to be sick." But that is not so. You forgot about having eaten that "little bit" more, when you should have used self-control and taken a little bit less. If a motor is overloaded, and you add to that load, naturally it will be hard on the motor. It may give up. In the same way, you overworked your motor of digestion. That was the cause, and it was created by you; your stomach pains from ulcers or indigestion are merely the result.

Why We Are All Different from One Another

Behind the light in every little bulb is a great dynamic current; beneath every little wave is the vast ocean, which has become the many waves. So it is with human beings. God made every man in His image, and gave each one freedom. But you forget the Source of your being and the unequaled power of God that is an inherent part of you. The possibilities of this world are limitless; the potential progress of man is limitless. Yet it appears that each individual is born with definite limitations. These are the results of the operation of the law of karma. All the causes of ill health or sudden financial failure or other troubles that come upon you without warning, and without your knowing why, were created by you in the past, in this or in previous incarnations, and have been silently germinating in your consciousness. If you had the wisdom, you could have lessened the effects by right thinking and right living; but you lead a life that is generally unconscious of the possible results of your thoughts and actions, so when anything upsetting happens

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without apparent reason, you say, "Well, it was fate." Your failure or sickness or other troubles started with unwise actions in past lives, and the effects of those causes have been brewing within, waiting for the right time to bubble over.

Disease, health; failure, success; inequalities, equality; early death, long life—all these are outgrowths of the seeds of actions we have sown in the past. They cause us to come into this world with varying degrees of goodness or evil within us. So even though God made us in His image, no two people are alike; each has used his God-given free choice to make something different of himself. This is why some people suffer for the slightest reason. Others become angry at the least provocation. And there are those who eat endlessly without any self-control. Did God make them that way? No. Each person has made himself the way he is. There would be no justice in this world if God had arbitrarily made us the way we are. I sometimes think God must be watching in amazement this big zoo of human beings here, blaming Him because they have a headache or a stomachache, or are always getting into trouble. Don't blame God or anyone else if you are suffering from disease, financial problems, emotional upsets. You created the cause of the problem in the past and must make a greater determination to uproot it now.

Three Ways to Deal with the Effects of Actions

Fate means that a cause has operated to produce an effect. You can change it, if you know the way. However, it is not always easy.

(1) You can minimize the effect of an action.

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(2) You can resist the effect.

(3) You can completely stop it.

Why do people go to doctors? Because that is one way to *minimize* the effects of wrong actions. The physical way to lessen an illness or overcome it may be found in such remedies as proper diet, exercise, or medication. One Self-Realization [Yogoda Satsanga] student was recently healed of ulcers by a diet of bread and milk. But lessening or removing effects may not necessarily eliminate the cause. Under favorable circumstances the cause may send forth new effects in the same or a different form.

To *resist* the effects of karma is to use commonsense remedies, but rely more on the power of the mind. Refuse to accept any limiting condition. Affirm and believe in health, strength, success, even in the face of contradictory evidence. The effects of your actions have much less power to hurt you when you do not allow the mind to give in to them. Remember that. You can also resist by counteracting the bad effects of past wrong actions with good effects set in motion by present right actions, thus preventing the creation of an environment favorable to the fruition of your bad karma.

But how are you going to completely break the hold that fate has on you? The only way that you can permanently stop the undesirable effects of past wrong actions is by removing the cause of those effects. Harmful past-life seed-tendencies must be cauterized from the brain: then there will be no recurrence of any type of illness or other troubles arising from them. Roast them in the fire of wisdom. Man suffers because of his errors; and and the root-cause of error is ignorance. Therefore seek the wisdom born of meditation, which removes forever

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from within you the darkness of ignorance. Krishna said: "As fire reduces to ashes all wood, even so, O Arjuna, does the flame of wisdom consume all karma."* When you meditate deeply, God's light of divine wisdom cauterizes the seeds of undesirable karma stored in the deep recesses of consciousness in the brain.

Even the Fate of Death Can Be Changed

Jesus demonstrated in a most dramatic way that there is no such thing as an unalterable fate. According to Lazarus' karma, he was destined to die on a certain day. The law was fulfilled, and Lazarus died. That was fated to be. But not even death is a fate irrevocable. Jesus satisfied the karmic law and brought Lazarus back to life again. How did he do it? He didn't just say. "Come forth." Jesus saw where the soul of Lazarus had gone, after it had left the physical form, and he first contacted that soul, encased in its astral (heavenly) body, in order to call it back again. But he didn't call Lazarus back to a body that had already begun to rot.† Jesus had to make that body whole again; he had to revive and restore the body of Lazarus before the soul and life could enter in. Only after that form had been made livable could he invoke Lazarus to come forth in it. So Jesus did two things: First, he put himself—his life and divine power—in the body of Lazarus. Thus he could work out Lazarus' karma; he took that karma on himself. Then, having freed the body of the cause of death, he renewed the bodily cells so that they would live again.§ This is how Jesus

*Bhagavad-Gita IV:37.

†John 11:39.

§"The law of miracles is operable by any man who has realized that

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could wake up Lazarus from the dead, even though there was no way of reviving him according to natural law.

If the bulb in a lamp is broken, the light will go out. Unless you replace the broken bulb with a new one, you cannot bring the light back again. Similarly, once the light of the soul leaves the body at death, it can't come back again except in a new body bulb in a new incarnation. But great sages of old knew, as did Jesus, that when a body is fated to be destroyed by death, that same body can be revived again by one who knows how to do it. Of course, raising the dead is an extreme case of altering fate; but it does show that man potentially has power even over death—the so-called inevitable fate.

Mahavatar Babaji also demonstrated the power of restoring life. A would-be disciple once sought out Babaji in the Himalayas, where this great master lives with a few highly advanced disciples. The stranger asked to be received into the sacred band, vowing to jump from the mountain if his plea were refused. Babaji said he could not accept him in his present state of development. The distraught devotee hurled himself over the cliff, while the other disciples looked on in horror. Babaji then told them to retrieve the body. The disciples obeyed, and laid the lifeless form at the Mahavatar's feet. He touched the broken body, healed it, and brought the devotee back to

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the essence of creation is light. A master is able to employ his divine knowledge of light phenomena to project instantly into perceptible manifestation the ubiquitous light atoms. The actual form of the projection (whatever it be: a tree, a medicine, a human body) is determined by the yogi's wish and by his power of will and visualization."—*Autobiography of a Yogi.* Chapter 30, "The Law of Miracles."

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life. By his act of total faith and devotion, the disciple had worked out the last vestiges of bad karma that had made him therefore unready to join Babaji's exalted company of devotees. The great Guru then accepted him as a disciple.

On another occasion, however, Babaji satisfied the karmic law by taking a devotee's karma on himself, thus mitigating the destined fate of death—which only a true guru has the power to do. The Mahavatar was sitting with Lahiri Mahasaya* and some other disciples. Before them a ceremonial fire was burning. Suddenly Babaji picked up a white-hot brand and hit the bare shoulder of one of the disciples. Lahiri Mahasaya spoke up in astonishment, questioning why the Guru had done such a terrible thing. Babaji looked at him and said: Would you rather have seen him burned to ashes before your eyes? It was his karma to die a painful death by fire today. By hitting him with a burning ember and taking his karma, I have saved him."† Such are the blessings that can be bestowed on those who are in tune with a true guru, a God-realized master. Those who are with Godlike souls, in spirit and in truth, become Godlike themselves.

Avoid Wrong Behavior to Prevent Unpleasant Results

Let us talk about preventable causes now. You should

*The great disciple of Babaji through whom the Mahavatar made known the science of *Kriya Yoga* for the benefit of God-seekers in this age.

†In both instances, the disciples were already highly advanced souls passing a final test. It would be foolish for an ordinary man to conclude that he could, by similar means, wipe out his karma and gain divine grace. For a full account of these two stories about Mahavatar Babaji, see *Autobiography of a Yogi*, Chapter 33, " Babaji, Yogi-Christ of Modern India." *(Publisher's Note)*

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control all impulses to behave wrongly: overcome chronic greed, chronic jealousy, chronic anger, and other such tendencies that keep coming back all the time. All harmful emotions inside you must be brought under your control. These states are remediable. But you don't try to rid yourself of them.

Materialists concentrate on treating the symptoms and secondary causes. They don't believe in any deeper law or cause. They reason that when you start to break the laws of right behavior, there must be two causes: the influence of bad company or environment that affects you adversely; and lack of self-control. This is true.

But those who go deeper, seeing into the real causes of man's suffering, say in addition that the degree of your susceptibility to these present causes is in direct proportion to the real causes; the seed tendencies within you that have come from your past-life behavior. Even if a doctor heals you of an ailment, other diseases may come in its stead unless you have overcome the habit that caused it in the first place. If someone is healed of ulcers by the doctor, but continues to eat the wrong food, he will get ulcers again—or perhaps something worse. The metaphysician would see the cause, which in this case is greed—the habit from the past, and the present uncontrolled desire to eat what he likes rather than what is good for him. The metaphysician would then advise removal of the cause.

At the right time, and in the right environment, all good and bad actions of the past come to fruition, just as seeds sprout under the right conditions. This explains why it is important always to mix with good company. You don't know what kinds of seeds, whether of disease

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or other negative happenings, are dormant within you. Suppose you have in your consciousness from the past the seeds of craving for drink. You have never drunk in this life; but one day you take a drink at a party, and suddenly you are caught up in the desire for liquor. Eventually you become addicted to it again. The tendencies were already buried within you as a result of past living; your present actions provided the necessary conditions for their resurrection.

So it is very unwise to mix with people who encourage any bad habit in you. You don't know what latent seeds of wrong action you carry within your consciousness. It is best not to give those seeds any chance to grow.

Do you see how deep these principles are? This subject of overcoming fate or karma is the most wonderful philosophy. It proves that man can fully govern his own life. And that life is a beautiful experience when you are not its slave, but its master.

(Continued in next issue)

Death is the means by which dream matter changes back into the consciousness of God, releasing the soul within it for the next step in its progressive return journey to God.

—Sri Sri Paramahansa Yogananda

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Love Will Be the Savior of the World

BY SRI SRI DAYA MATA

A talk on January 30, 1968, at Ranchi, India

Part II: How Love Conquers Enemies

For our human weaknesses God has much compassion. Frailties of the flesh are the result of compulsions that were instilled in us. In the ultimate sense, we didn't put them there. God created this mortal flesh, with all of its desires and demands.

So God is compassionate toward our weaknesses; but there is one sin for which man is sternly judged by God: treachery. Of treachery the Lord says: "You have acted against one of My own. Don't do that!" Treachery has an element of premeditation behind it—a deliberate, planned act of willful betrayal. Never commit a treacherous act. It is said in the Bible: "Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."* Such is the sin of treachery.

So many people are compelled by emotional reactions, going through life with their hearts filled with bitterness against someone because of something he said or did. This is wrong. There must be forgiveness in our hearts. These

*Matthew 26:24.

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are simple, everyday truths I am speaking of. There is no use expounding profound and lofty doctrines to mankind; we must start where we are, with those principles we can put into practice from this moment on. This is the way the Great Ones taught, isn't it? They didn't expound the scriptures in lofty ways. They taught simple, practical truths: Change yourself. Reform yourself. Forgive others.

Once when Guruji [Sri Sri Paramahansa Yogananda] was meditating, he prayed: "Divine Mother, I have heard it said that the number of times one should forgive another is seventy times seven.* But isn't this a little too much? This is quite a bit of forgiving when an offender repeatedly does the same thing against one. Are we supposed to keep on forgiving?"

Divine Mother replied: "My child, I have been forgiving My children every day since the beginning of time. Can you not forgive seventy times seven?"

Isn't that beautiful? There is never a time when the Divine does not forgive us. There is no such thing as eternal punishment; there can never be. We are made in God's image. How dare anyone ascribe to God the cruelty of condemning His children to eternal damnation. It is wrong to teach this, and I resist it. The very idea casts a person into such utter depression and sense of futility that he feels there is no hope for him. What torment he goes through! Jesus Christ never taught such condemnotion, though some may interpret his words in this way. When

*"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven" (Matthew 18:21-22).
†Luke 23:34.

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he was hung on the cross, he had the courage and love to show divine forgiveness: "Father, forgive them; for they know not what they do."†

That is the compassion of the Divine. So can we not forgive one another the little mistakes we make? We must. And the moment we do, the heart becomes free. Bound by hard feelings toward anyone—I don't care who it is or what he has done—our hearts will not be free. That is why we suffer. We must just shake it all off. We should say to ourselves, "With whom have I to do? Only You, my God—to please you. Can I not show unconditional love to these souls whom You have sent to me, Your children? Can I not try to reach them through my example, through my love?" I know it works. I have seen it work.

I never wanted position. When it was made known to me that the Board of Directors was going to select me as the leader of Guruji's worldwide work, I said, "I cannot accept it; please free me from this obligation."

They said, "No, it is Master's wish; he told us."

I went to my room; and for one week I meditated, wept, and prayed to Divine Mother to please not give this responsibility to me. I didn't want to lose my ideal of being just a humble disciple of Gurudeva, loving God and serving His work in the background of the organization. I didn't want anything but God.

As I was praying, I was telling Divine Mother, "I am no administrator. I have had no such training. All I know is what I have learned here in the ashram. I am not the one to lead this great worldwide organization."

Then my sweet Divine Mother said to me, "My child, answer Me this: Do you love Me?"

Ah! As that question was put to me I just sobbed—

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tears flowed down my cheeks. "My Divine Mother, this is all I know, that I love You—this is all I know."

She said: "That is enough."

"All right then," I said to Her, "I accept."

From that day to this I have carried on in that thought. Love for God is what keeps a spiritual teaching alive. A divine man and an ordinary man may utter the very same words, but one will move you and the other will not. Why? Because the Spirit is living in the words of one who loves God.

When I became president, there were inevitable little misunderstandings. My heart was sore at the inharmony, and I used to pray. "Divine Mother, why? I am only trying to do Your will."

During my visit to India in 1964 I had many marvelous inner experiences. One day I prayed to Babaji: "Show me the way; I will do anything, whatever you command." In that instant I received the answer. Love is the way to reach people, to change people. It may take longer to reach a person and to bring about the desired effect by love alone, but the effect is lasting. The person comes to understand that you have nothing but love and kindness for him, and that you want nothing from him but his love and goodwill.

So the moral of what I have said is simply this: Empty the heart of wrong feelings; let it be loving and forgiving. Don't reason, "But that person has mistreated me." Everyone has had someone who persecuted him; we must expect that. But never allow the ill feelings or actions of others to embitter you. If you do, then you are lost. You won't be able to help yourself or them. Keep your heart free of malice, no matter how anyone treats you, no matter

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what others do. That is the secret.

We hear about these principles and read them in our scriptures, but so few want to practice them. How many wars have been fought in the name of religion. We think we must fight; but we cannot win that way. Jesus said: "All they that take the sword shall perish with the sword."* The real conquerors of mankind were not those who grabbed a little bit of land—the "Napoleons." The conquerors of hearts have been the truly great leaders of the ages. These in truth win mankind and change souls.

This is what we too must do, as devout followers of our sublime Guru and Paramgurus¡ Let us start by giving love to others. Don't care what they do to you. You will have peace in your soul if you give love to them.

When you should speak up, do so firmly, but with no enmity. Guruji used to tell a story that illustrates how we should behave in this world:

In a village, there once lived a cobra whose bite had killed many of the people. The leoder of the community went to a wise man and said, "We can't go on like this. The snake is killing off all the villagers. Won't you please do something about it?"

The wise man agreed to help. He went to the cobra and said, "Look here, you can't go on killing these people. It is unnecessary and wrong. Leave them alone."

The cobra said. "All right, I will follow your advice. I will practice nonviolence."

A year went by. The wise man was passing through the village again and wondered what had happened about the cobra. He went to look for the snake, but it wasn't in its regular nest. He finally found the hapless creature, its

* Matthew 26:52.

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lacerated body stretched out in the sun, just about to breathe its last.

"What on earth happened to you?" the wise man asked.

The cobra answered. "This, Mister Wise Man, is the result of following your teaching of nonviolence. Look what the villagers have done to me. I lie here quietly; and because they no longer have cause to fear me, they come and stone me!"

The wise man said, "You didn't understand. I told you not to bite, but I didn't tell you not to hiss!"

When necessary, when principle is involved, we shouldn't hesitate to speak firmly. One must not become a doormat. Stand for truth, but never "bite." That is the divine law.

So my own understanding is that the greatest way to reach people is by love. I have seen it change lives. It isn't difficult to give love, because the very nature of our souls is Love. The reason we sometimes cannot give love is because we do not find it within ourselves when our consciousness is always on the surface, operating through the five senses. If we turn our consciousness within a little bit every day in deep meditation, communing with God, then gradually we begin to experience that Love which is our real nature. Feeling love within ourselves, it is very easy to give it to others.

Start with yourself. Reform yourself; change yourself. Above all, love God. He is the Nearest of the near, the Dearest of the dear. When you go home tonight meditate upon this thought: "Just behind this light, just behind this breath, just behind this thought, just behind this consciousness, is my Divine Beloved." He is so near

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to you, so close, if you can just develop that sweet, child-like, intimate relationship with Him who is the love of your soul; who is your Mother, Father, beloved Friend; your Guru—anything you will Him to be. Develop that relationship with God. Then you will see how your life is wonderfully transformed.

The Rocket of My Life

BY SRI SRI PARAMAHANSA YOGANANDA

I drew my life from my body, and the breath that tied me to the flesh vanished. The blazing rocket of my life flew through the star in the all-seeing eye of light, and my bursting feelings spread into the hearts of countless atoms. At last, unchallenged, the rocket of my life and its star-bursts of love sank like a vast plummet into the deep spaces of Spirit—into the inmost heart of Thine omnipresent silence.

[On the Fourth of July, Paramahansaji often took his disciples to see the fireworks display at Mission Beach, about twenty-five miles from the Encinitas Ashram. He especially enjoyed the astral-hued skyrockets that spread their star-bursts over the sky and then fell silently into the sea. Here he uses the imagery of the bursting skyrocket to describe the divine ecstasy of the *samadhi* state]

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A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD-GITA*

By Sri Sri Paramahansa Yogananda

Chapter XVIII, Stanza 43

Valor, radiance, resolute endurance, skillfulness, not fleeing from battle, munificence, and leadership are the natural duties of the Kshatriyas.

The true *Kshatriya* is influenced by his past rajasic *karma* and the inherent activating quality of his nature in this life. He is a fighter of the senses, manifesting the characteristics of a noble soldier. A soldier worthy of the name has the qualities of valor, boldness in attacking enemies, resolute patience, unflagging courage in fighting, skill in the arts of warfare, and sovereign leadership in pursuing victory. He does not flee danger in battle because of fear, nor refuse to marshal his forces to fight again after one or many defeats.

Similarly, a worthy sense fighter battles invading sensations and restless thoughts with unflinching valor and resolution, even after repeated failures, exercising continued patience in fighting their renewed attacks. Having sovereign control over his mental forces of discrimination, calmness, self-control, concentration, and

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power of mental interiorization, he keeps them continuously fighting restlessness and its psychological hordes. Whoever can thus skillfully lead his concentration away victorious from the battlefield of the senses and back to the kingdom of peace is indeed a true sense fighter.

Alexander the Great, after conquering Prince Porus* of India, asked, "How would you like to be treated?" When Porus replied, "Like a king," Alexander released him. As a real soldier is charitable toward defeated enemies, so a psychological fighter of the senses does not torment his opponents after attaining victory over them.

When a yogi by rigid discipline and vigilance completely masters his senses, he relaxes. He does not mistreat them, out of fear of being tempted, nor does he render useless his powers of sight, hearing, smell, taste, and touch by holding the body in a state of suspended animation. Once he has subjugated his senses, he acts toward them in a friendly and normal manner. He knows in his heart they are no longer his enemies, encouraging him to identify himself with the gross physical body and the material world; they have become his friends, willingly serving him (not he them!) here on earth, and ready to go with him into the astral world of light and energy to experience finer visions, finer music, finer fragrances, finer tastes, and finer tactual sensations.

A soldier who must necessarily inflict suffering on his enemies in battle should be charitable toward them after

*Porus (4th century B.C.) was a ruler in India of the territory between the Hydaspes and Acesines rivers at the time of Alexander's invasion. Their armies battled on the banks of the Hydaspes, and he put up such a fight that Alexander, impressed by his undiscourageable spirit, allowed him to retain his kingdom.

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he has attained victory, treating their wounds and looking after their other needs. This generosity of heart is what is meant by "munificence" in this stanza.

A spiritual sense fighter feels the sovereign power of God within him, and is ever ready to give up his material desires in pursuit of Him. Once he determines to withdraw his mind from the world, sensations, and thoughts, and concentrates it in his spiritual eye at the point between the eyebrows, he is resolute in battling the restless thoughts that repeatedly return to try to distract him from his calm perception of peace. Such a true sense fighter is never despondent while fighting his restlessness; he uses his concentration to disconnect the life force from the sensory invaders, rendering ineffectual their weapons of visual, auditory, olfactory, gustatory, and tactual sensations.

Chapter XVIII, Stanza 45

Each one attentive to his own duty, man gains the highest success. How, devoted to his inborn duty, he attains success—that hear.

Each person should first determine through introspection which of the four states of spiritual development he has manifested predominantly from early childhood. A spiritually undeveloped individual should not try to jump to the highest state of liberation by the fanciful efforts of an ignorant mind. If he finds himself to be a body-bound *Sudra*, he should seek the guidance of a proper *guru*, and serve and keep company with those in the next higher state of spiritual realization, the *Vaisyas* or wisdom cultivators, in order to lift himself to their state. After the *Sudra* attains the cultivator-of-wisdom state, he should mix with *Kshatriyas* or sense fighters, and by deep medita-

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tion withdraw his mind from the senses. When he is able to do that, he should associate with his liberated *guru* and learn to commune with Brahma in the company of other liberated souls.*

If a devotee, after self-analysis, finds he is by nature a *Vaisya* or wisdom cultivator, he should try to mix with the sense fighters in the next higher state, particularly those who have attained victory over their senses. After he has become a successful sense fighter, he should strive to commune with Brahma and attain the highest goal of life.

If by introspection one finds himself to be a natural *Kshatriya* a master of his senses, he should follow the example of *Brahmins* and try to unite senses, life, and mind with his soul, and then merge soul with Spirit.

A man who finds that he was born with the capacity for God-communion should seek a God-knowing *guru* and learn from him how to feel God in ecstasy,† in meditation as well as in activity. When such a *Brahmin*, who can never again fall prey to the lures of the senses, has burnt the seeds of his past evil actions in the fire of wisdom, he should go about liberating others by his example and precepts.

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*"To keep company with the *guru* is not only to be in his physical presence (as this is sometimes impossible), but mainly means to keep him in our hearts and to be one with him in principle and to attune ourselves with him."—*Swami Sri Yukteswar, in "The Holy Science."*

†*Samadhi*, a state of intense absorption in God. In the initial states of *samadhi* the body remains immobile, and all consciousness of the body and the world disappears. In the highest state, one can engage in the most exacting outer duties with no loss of inner God-perception.

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Thus in this stanza the Lord reveals to Arjuna that every individual should analyze his inborn tendencies, as classified in the four states leading to liberation. After self-analysis, and while performing the duties natural to his present state, he should try to reach the next higher state, until he realizes final liberation.

Sayings of Paramahansa Yogananda

"Why should God surrender Himself easily to you?" the Guru said during a lecture. "You who work so hard for money and so little for divine realization! The Hindu saints tell us that if we would give so short a time as twenty-four hours to continuous, uninterrupted prayer, the Lord would appear before us or make Himself known to us in some way. If we devote even one hour daily to deep meditation on Him, in time He will come to us."

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The Guru: Messenger of Truth

By Sri Mrinalini Mata

Condensed from a satsanga talk during annual Self-Realization Fellowship Convocation, Los Angeles, California, August 1, 1975

Today's subject is truly the sum and substance of the spiritual path. To understand it, we are to cover and to absorb the essence of how one goes about seeking God, and what the guru means to us in that search. The very basis of the spiritual path is the guru-disciple relationship. It is through this relationship, the operation of this divine law, that God speaks to us, blesses us, transforms our lives; that He gives us the inspiration and example to help us turn our steps from *maya* and egoity* toward Him.

Most people in this world are part of a great tidal wave of humanity, carried along by the natural law of evolution toward a definite goal. As we are borne forward, certain changes take place in us more or less unconsciously; but after a time, some individuals begin to

*Maya, cosmic illusion, makes this world appear real, and keeps man absorbed in worldly experiences. Egoity, the individual illusion of separateness, keeps him unaware of his identity with the one Spirit.

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think, "Just a moment! What is this all about? I am not willing to be just carried along, doing the same thing everyone else does. This world—all that I have and all I am being driven toward—isn't enough. There has to be something better. There has to be something else in life for me." When an individual comes to this realization, he steps out of that natural evolutionary process, and his spiritual progress begins to be hastened.

His very questioning is God pulling at his heart and mind. And when he says, "There has to be something else," his soul intuition responds: "My child, that 'something else' is God." Then he feels a great longing, and cries out, "God, if You are real, where are You? I want to know You." The Lord begins to respond in little ways in answer to that devotee's prayers. As the devotee reads the scriptures or devotional books, as he studies with spiritual teachers, God becomes more and more real to him, because of his increasing receptivity to God's response.

But after a time even this isn't enough. He says, "My Lord, now I know that You exist. I have felt You, I have glimpsed You; but I want more—I want to *knou* You. This I demand as Your child. I will no longer accept toys; I will no longer accept even the gifts and blessings that You give to me in this world in answer to my prayers. I want *You*." When the devotee says this deeply enough, determinedly enough, God comes to that devotee in the form of guru.

It takes many, many incarnations to reach the point where one is drawn to the feet of a true guru. We have all had innumerable experiences on this earth, and much pain and disappointment. We have all had several teachers. But after countless incarnations, these us of sitting here

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tonight have been drawn to Paramahansa Yogananda; we have come into the aura and blessing of a true guru.

When God begins to respond to the demand of His child to reveal Himself, it is He who draws the chela to the guru—or, if you would, draws the guru to the chela. This cannot happen except through the divine will, the divine love of God.

"The Speaking Voice of Silent God"

In the guru we find everything we need for salvation, which is God's ultimate response to us. In the form of the guru and in the sadhana he gives to us are all essentials to guide us, to strengthen and inspire us, and take us back to God—except one thing. What will still be lacking is the total grace of God. When He draws us to the guru, it has begun to manifest. When that grace comes fully, we have God Himself. And this fulfillment comes through the guru-disciple relationship. As everything in this universe is run by law, so is our search for God guided by His divine decree: "If you would know Me, My child, recognize Me in My spokesman, My representative: the guru."

What is this guru? Paramahansaji explained it in a beautiful way in these simple words: "The guru is the speaking voice of silent God." We have for the most part prayed to a God whom we have not seen, whose voice we have not heard. We have faith in His word as recorded in the scriptures. We perhaps have faith in the experiences of the saints and the great ones who tell us that He is. But when the guru-disciple relationship is formed, our guru becomes for us the speaking voice of that silent God.

When the disciple has passed through what he must

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as a disciple—the fires, the tests of purification—and has been drawn to that point where he is ready to be introduced to God, he realizes ultimately and fully what he may already have known intellectually from the scriptures, what he may even have felt in his heart—that the guru was none other than God.* This is the supreme realization of the guru-disciple relationship.

You will understand from this that a guru is no ordinary teacher. Gurudeva said that God has sixteen qualities, such as omnipresence, omnipotence, joy, the power of projection, and so on; and that one who manifests these sixteen qualities of God becomes God himself. Therefore, dear ones, when we speak of a true guru, we are speaking of one who has fully manifested these divine attributes, so that he is indeed God himself.

Some view this concept as personality or idol worship. It is not. If you have gained divine realization, you can look at even a tree—its beautiful branches, the leaves, and perhaps blossoms—and you would see that its true essence, its true nature (a tree has no ego, as such) is God, manifest in that tree form. His spirit, His beauty, His love, are the magnetic powers that cause the life-giving sap to flow through the tree.

In the same way, when we have divine realization, we can look within all human beings and see the soul, which is God-perfect. However, we also see that if the covering around the soul is flawed with egoistic imperfec-

*Jesus said: "I and my Father are one" (John 10:30). His words echo the Hindu scriptures: *Tat twam asi* (That thou art"). The Bhagavad-Gita declares: "O Arjuna! this is spoken of as the 'established in Brahma [Spirit]' state... if one becomes anchored therein, he attains the final state of Spirit-communion." (II:72)

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tions, the image of the Divine is distorted. It cannot express itself clearly and fully.

Certainly even the true guru dwells for a time within a physical form, and has a human personality. But isn't that what makes him beautiful and inspiring to us? and approachable? In the guru, we see in human form someone whose divinity we intuitively recognize, someone who, with only the selfless desire to help us, has willingly stepped into the limitation of a mortal body, even though in so doing he must take on a certain amount of *maya*. He accepts God's will: "My Lord, if you send me back to this world to help others, I will play your *lila*. Whatever you ask me to do, whatever part you want me to enact, I accept." And so the divine ones—even a Krishna, or a Christ, or a Yogananda—go through all the struggles of human nature. Why? To inspire and guide us. To be for us living examples of how we may overcome our thralldom under *maya*.

Master used to tell us, "Don't think, just because God is incarnate in the forms of the great ones, that their struggles, the pain and tests they endure, are not real. They are." If it were otherwise, how could their lives inspire you and me with hope? Their suffering is real; but a true guru, a divine one, an avatar, has always an inner awareness of that innate divine consciousness. As Gurudeva once said to us: "You see, outwardly I am beholding this troublesome physical form, and this world with all its heartache and struggle; but when I turn my consciousness within, I see it is God, only God." That oneness with God gives the guru the ability to demonstrate for us the life divine: always remaining inwardly attuned, while at the same time showing us how we can

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transform ourselves into God-knowing, God-realized, God-loving children of that Infinite One, fully expressing within—even as the guru can—oneness with God.

Master gave this definition: "The guru is the awakened God, awakening the sleeping God in the disciple." Isn't that beautiful? "Through sympathy and deep vision, a true guru sees the Lord suffering in the physically, mentally, and spiritually poor, and that is why he feels it his joyous duty to assist them. He tries to feed the hungry God in the destitute, to stir the sleeping God in the ignorant, to love the unconscious God in the enemy, and to waken the half-asleep God in the yearning devotee. And by a gentle touch of love, he instantaneously arouses the almost fully awakened God in the advanced seeker. The guru is, among all men, the best of givers. Like the Lord Himself, his generosity knows no boundaries."

Gurudeva could well have been describing himself. We saw in him that universal love, that universal oneness with suffering humanity, with all life; we recognized, in his actions and in his words, that "speaking voice of the silent God." Do any of us realize how blessed we are as followers, as chelas of Paramahansa Yogananda? There are so few words from Jesus Christ; comparatively few even from Bhagavan Sri Krishna. There is very little that many of the great saints have said to help and guide us on the path. But how much Gurudeva has given through the spoken word! His was a message for the total of our lives. There is not one need he has not shown us how to fulfill. There is not one aspect of our lives he has not told us how to turn Godward. Such is the guru, that the scriptures of India say: "Even a particle of dust from his feet is strong enough to be a bridge to carry you over

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the ocean of change (*maya*)."

The guru is a living example of divine virtue. He is an expression of all the qualities of God in human form, so that we may know Him, approach him, and relate to Him.

As you know, chapter eleven of the Bhagavad-Gita tells us that Lord Krishna bestowed on the disciple Arjuna a blessing given to none other. That was the "vision of visions," in which Arjuna beheld the Cosmic Lord; he saw the all-sided nature of God.*

When we are seeking God—when we think of Him or pray to Him—we like to envisage Him as a loving Father or Mother. Someone who gives us sympathy, who is responsive to our needs and our desires. But if the Lord were only a Lord of tenderness, how could He maintain these universes whirling in space? With our eyes we see this physical world. Through telescopes we see what scientists tell us are universes upon universes, innumerable light-years away. When you think of that infinite omnipotence to create, to sustain, and to be consciously and simultaneously aware of every atom, every particle of creation in all space, it is awe-inspiring to remember that this is what Arjuna experienced in that vision of visions described in the Gita.

A Conversation with the Divine Mother

Our beloved Guru, Paramahansaji, also experienced that vision of visions. It happened one evening in

*"I have graciously exercised Mine own yoga power to reveal to thee, O Arjuna, and to none other! My supreme primeval form, the radiant and infinite cosmos! No mortal man—save only thyself, O great hero of the Kurus!—is able to look upon My universal shape." (Bhagavad-Gita XI:47)

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1948. Daya Mataji, Ananda Mataji, and a few others, including myself, were with him. He had called us there mentally—I had been working in the office, when I suddenly felt an inner summons to go to Gurudeva's room. Coming into his presence, I saw that he was beginning to go deep in meditation. He said to us: "I don't know what is happening to this consciousness. God is drawing me within. Perhaps He is going to take me from this form."

Suddenly his mind sank deep, into *samadhi*. He experienced God in the cosmic form of the Divine Mother, the Mother who lovingly disciplines Her children and guides Her universes through law. He saw the tremendous power of God, and also the tender, loving compassion. A unique blessing of this experience for those of us who were present was that Gurudeva conversed aloud with Divine Mother and She responded audibly, through his voice, but in a different tone. This *samadhi* continued throughout the night until about ten o'clock the next morning. Many world predictions were uttered that day; and many predictions about Gurudeva's spiritual dispensation, his work, about all of you who would be drawn to him, and who would serve and bless his work with your own spirit and understanding and sincere following of this path.

It is said of Arjuna's experience with Lord Krishna that when Krishna came down from the state of cosmic manifestation, Arjuna's hairs were still standing on end in awe, and he begged: "O Lord, forgive me that I ever thought of you as friend, as confidant." But how sweetly Krishna reassured him: "It is all right. I am the same."

This is the guru. There is divinity, that omnipotence within him; but to help us approach him and relate to him, he is for us a personality, too. And this was the need

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I felt after our experience with Master: "No, Lord, I don't want to see Your omnipotent cosmic form in my Guru. I want just to be able to feel again I can lay my head upon his feet, that I can talk to him as a father, as a mother, as the nearest and dearest friend, as the one who understands me when no one else can understand me and who would love me no matter how naughty I might have been." That, I'm sure, is how Arjuna felt. And that is why the guru immediately puts on again his sweet, loving, approachable human nature.

I remember thinking, "Will Master always be like this now? Or will he again be that loving, joyous personality we had called our own, so near to us, so dear to us." In answer, Gurudeva said to us, as he was coming out of *samadhi:* "From now on, I will always remain in this state inwardly, but no one will know." Oh! I felt such comfort. Don't misunderstand me—it was a beautiful experience for us; it was something that cannot be counted as merely a blessing. It was *the* blessing. But still there was that thought, that need, to know the Guru in his human form.

Humility is Inherent in a True Guru

With all of this greatness, all of this divinity within there is one quality that you will always find in the true guru: humility. That humility was in Master. He could speak even about himself, his accomplishments and qualities, but it was not ego speaking; he was speaking only about God. I don't think I ever heard him say "my disciples." He would always say, "the divine ones God has sent to me." He never said "my work," "my accomplishments." That "I, me, and mine" just didn't exist in him.

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I think that if anyone were to ask those of us who were around Master, "How would you judge one who is truly saintly, who is truly divine?" we would answer: "If he has not that humility we saw manifest in Gurudeva, he is still lacking in spiritual accomplishment." The guru has no ego. "When that 'I' shall die, then shall I know who am I." In the guru that "I" has died, and there is only God. He speaks only of God. He draws others not to himself, not to his personality—though you couldn't help but be drawn and attached to such a personality. Rather, he was always turning our minds toward God. He never let us become wholly dependent upon his personality.

Sometimes, when we were feeling most attached to that form, and would think (I thought this many times), "I couldn't live if my Gurudeva left his body. I could not go on in this world without him," it was strange, but Guruji always got those thoughts. Whenever he saw us becoming attached to his personality, he withdrew. He would find some excuse, even a very minor one. Of course, we had many big flaws, which he also corrected; but sometimes Guruji would make an issue out of a very insignificant oversight, in order to teach an important spiritual lesson: "How forgetful you are! Is this how you are following the spiritual path? You will never get there if you continue in this way. I don't want anyone around me who is unwilling, and so indifferent as to be forgetful of her duties. Go away! Out of my presence! Out of my room!"

This was hard to take! I know that each one of us who had that training from Gurudeva will tell you the same story. We spent many a night, after Guruji had banished us, in tears to God. "What did I do wrong? How

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did I displease him? How must I change myself?"

The first reaction is usually human. "I didn't deserve that. What I did wasn't that bad. I could have corrected myself. Why such strong discipline?" But after many hours, sometimes all night, literally on our knees praying to God, understanding would come: "It is not the Guru who has to change. He is just trying to tell you that there is something within *you* that has to change."

And time and time again, as soon as one understood the lesson and began to feel peace and attunement with God, in that moment would come a knock on the door, and Master would be standing there—all smiles and forgiveness; or a little note of blessing from Gurudeva would be slipped under the door. Sometimes one of the devotees would be sent as a messenger: "Gurudeva wants to see you now." We would go into his presence with loving gratitude, saying: "Master, I'm so sorry, I will never behave like that again."

In this way he sought always to keep our minds attuned with God, with a God who was expressing through the form of guru, but was not limited to that form. And this is very, very important, especially for those of you who have come after the Guru's mahasamadhi. Thousands upon thousands knew Paramahansa Yogananda; many called him Guru, but not all had the degree of attunement or the understanding of the guru-disciple relationship that we find in many of you here who never saw or knew him in form. This is because he was not that form. In his humility, his total lack of ego, it was only God residing there. And it was only to God that he was drawing us and to whom he is drawing you. Therefore, you can't miss him; the guru as an expression of God can never

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be away, only that limited physical form that walked the earth for a time. And that was what Gurudeva never allowed us to become wholly attached to.

(Continued in next issue)

Prayer for a United World

BY SRI SRI PARAMAHANSA YOGANANDA

May the heads of all countries and races be guided to understand that men of all nations are physically and spiritually one: physically one, because we are the descendants of common parents—the symbolic Adam and Eve; and spiritually one, because we are the immortal children of our Father, bound by eternal links of brotherhood.

Let us pray in our hearts for a League of Souls and a United World. Though we may seem divided by race, creed, color, class, and political prejudices, still, as children of the one God we are able in our souls to feel brotherhood and world unity. May we work for the creation of a United World in which every nation will be a useful part, guided by God through man's enlightened conscience.

In our hearts we can all learn to be free from hate and selfishness. Let us pray for harmony among the nations, that they march hand in hand through the gate of a fair new civilization.

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"God is not a mute, unfeeling Being. He is love itself.... He will respond to your loving demands....Your duty is to bring your need to God's attention, and to do your part in helping God to bring that desire to fruition."

—Sri Sri Paramahansa Yogananda

Communion with God in daily meditation and prayer, and cooperation with His laws of right living, are our greatest weapons against disease, sorrow, misunderstanding, and other forms of inharmony that invade our peace and happiness. Our souls—God's presence within us—are ever seeking to express His perfect qualities and powers. As our consciousness becomes attuned to the Divine Consciousness, we not only find the solutions to our own problems; through our loving, prayerful demands on behalf of others, we can also help them to be strengthened and uplifted by the power of Spirit.

Each day, sannyasis and sannyasinis of the Yogoda Satsanga/Self-Realization Fellowship Prayer Council, and members and friends of the YSS/SRF Worldwide Prayer Circle around the globe, pray for the happiness and well-being of others. Through the blessings of God and the Gurus of Yogoda Satsanga/Self-Realization Fellowship, thousands have received physical, mental, and spiritual help. You may request prayers for yourself and others by writing or telephoning:

YOGODA SATSANGA SOCIETY OF INDIA
Yogoda Satsanga Sakha Math
Paramahansa Yogananda Path,
Ranchi-834001, Bihar, India
Telephone : 23724 : Cable : *YOGODAMATH, Ranchi*

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The Rubaiyat of Omar Khayyam

Translation by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY
SRI SRI PARAMAHANSA YOGANANDA

XXX

What, without asking, hither hurried whence?
And, without asking, Whither hurried hence!
Another and another Cup to drown
The memory of this Impertinence!

GLOSSARY—*Without asking:* Without our conscious permission. *Hither hurried whence:* Sent to earth from what unknown place. *Whither hurried hence:* To what strange land are we spirited away from this earth? *Another and another cup:* Repeated experiences of divine consciousness through intuition. *Drown the memory of this impertinence:* Banish the memory of past ignorant thinking, the mortal consciousness that is an insult to our immortal, God-knowing soul nature.

Spiritual Interpretation

It appears that, unconsulted, we are hurried here to earth from an unknown sphere; and then, without any

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solicitation on our part, we are hastily spirited away to a strange land. Living in a state of ignorance, most human beings do not understand that through the will of God they originally came on earth to be entertained; and would soon have gone back to Him if they had not developed mortal desires here. Their hurried entry and exit on earth in utter ignorance and unknowing, incarnation after incarnation, is due to their forsaking inner God-consciousness and embracing outer sense-consciousness, which binds their souls to the ever-revolving wheel of karma: the law of cause and effect governing all mortals.

Now let us drink another and another cup of intuitional inspiration, until we have drowned mortal consciousness: the impertinent memory of having been the terror-stricken pawns of a destiny that insultingly brought us back and forth in ignorance—the memory that audaciously keeps invading our consciousness against our command.

Practical Application

Seemingly from nowhere, we have been brought and jailed like prisoners behind the bars of mortal limitations; and as suddenly we are freed and sent away into the womb of mystery. There is no use in bemoaning what must inevitably happen to all who live and die in mortal consciousness. It is best to dissolve all constantly upcropping, unwelcome pessimisms by repeatedly becoming intoxicated with the ever-new Joy of daily meditation. The deeper we go into that Joy—which is God—the more we shall realize our divine soul-nature, and thus regain our immortal freedom.

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The Man Who Found the Love of God

BY SRI J. P. VASWANI

The other day, I was agreeably surprised by a visit from a friend who had been for some years an invalid confined to his bed. A heart patient, he also suffered from acute attacks of rheumatism. Despairing of getting well, he had prepared himself to face a slow and torturous end.

Imagine my astonishment when I saw him in fine fettle, the very picture of health and happiness! In his eyes shone the light of peace which belongs only to one who has merged his heart, mind, and will in the Beloved. My friend had motored all the way from Secunderabad-Deccan, a distance of several hundred miles. He had thoroughly enjoyed the trip and proposed to visit many places in northern India before taking the return trip home.

During his illness, he told me, he had consulted many doctors, some of whom were specialists. He had freely spent money (of which he had an abundant store), but his condition continued to grow from bad to worse. He believed in prayer, and he prayed to God. Again and again he prayed for health and healing, but all in vain—his health continued to deteriorate until he was reduced to a bag of bones.

Then, one day, a feeling came over him to give up this wild chase which seemed to lead nowhere. He gave up

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consulting doctors; he stopped taking drugs. He ceased to pray for health and resolved to ask God for no material thing or gain, but only for His Love. "Thy Love alone I seek, O Beloved of this broken, afflicted heart!" he cried, again and again, with tears in his eyes.

His prayer was soon answered. God revealed His Love to him and, in a sudden flash, he saw that in all that happened was the loving hand of God. The pains from which he suffered, the bodily agony he experienced day after day—all were according to the plan of God. It was the plan of One who loved all humanity, all creation, with a love boundless as the ocean.

This revelation filled him with such wondrous joy that he preferred to remain in his new state with a bed-ridden body rather than regain health and lose the consciousness of his newly-found experience. In a matter of days, however, he became well again, and soon regained his lost health and strength! Now he goes about from place to place, asking all who meet him to seek God for no material profit but solely for His Love.

"Come unto Me!" says Sri Krishna, "and you will be a direct charge on Me. Your burdens will be My burdens and your joys will be My joys!" And did not Jesus say, "Seek ye first the Kingdom of God, and all things shall be added unto you."

We Are Running After Shadows

Alas! we seek the goods of the earth. And the more we run after them, the more they run away from us. If, sometimes, we outrun them and succeed in grasping what we seek, we find that they do not give us the joy and peace our distracted hearts need.

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As I look back over the years which are no more, what do I find? I have been in pursuit of one shadow after another. Shadows! The world is running after shadows! Earthly beauty, which captivates many a heart and throws over it a veil of darkness, is a shadow! Power, which intoxicates many a noble soul, is a shadow! Silver and gold are shadows! Pomp and luxury are shadows! Pleasure and prosperity are shadows! Honor and greatness are shadows! They will not give us the peace we seek.

Peace will not come to us by running after the things that the earth gives—and takes away. Peace will not come to us by fighting circumstances and struggling against so-called difficulties and misfortunes. Peace will come to us when we ourselves enter into the great peace of God. To enter into the peace of God is to relax and stand still.

With flashing sword in hand, the robber Angulimala ran after the Buddha. But the Buddha eluded him. Then, from a distance, Angulimala cried out, "Stand still, O hermit! Stand still!" Quick came the simple, significant answer of the Buddha: "I *am* still. May *you* learn to be still!"

When the two met each other, the Blessed One explained to Angulimala what it was to be still. The words of the Master entered into the heart of the robber and he was converted, transformed. The robber became a disciple and his heart became tranquil—like the surface of a lake on a clear, windless day.

Our age is one of activity. We are busy, and often, I am afraid, fussy. We like to be up and doing; but our constant doing is distraction, is destruction. As a result, we are not at peace with our neighbors or ourselves. We need to stand still!

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Years ago, when I was at Karachi, I was filled with a keen desire to learn swimming. I was taken to the native jetty, where an expert explained to me the technique of swimming. I entered the waters and began to struggle. The more I struggled, the more I sank. I thanked my lucky stars that I had not ventured beyond my depth! Continuing to struggle, I soon felt exhausted—my efforts led me nowhere. Then my kind instructor came to me and said, "My boy! do not struggle. Let the waters carry you. Give yourself up to the waters." I did so. Once I surrendered myself to the waters, I found how simple it was to float. What a delightful experience it was!

In the ocean of life, we struggle all the time. We battle against circumstances; we strive against misfortunes. But we don't give ourselves up to the waters. We do not accept the will of God!

To accept the will of God is to know that we are nothing, that He is the One Worker; therefore, in all that happens is our good. The more we grow into this realization, the more relaxed we shall feel. Then we shall gradually know what it is to become perfectly still in God.

There was a rich businessman who traded in cotton. He had huge godowns [warehouses] filled with cotton. One day, as he sat in his office doing his daily work, an assistant rushed into his room, trembling from head to foot. "Sire!" he blurted out, "a great calamity has befallen us. All our godowns have been burnt to ashes. Here is the telegram, just received." The businessman read it. Then he closed his eyes for a brief moment and said, "Thy will be done."

Then quietly he resumed his work as though nothing had happened. The assistant was dumbfounded at this

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attitude of supreme indifference in the face of dire calamity. Insurance companies were unknown in those days, and a fire meant loss of millions of rupees.

An hour later, the assistant again came to his master. This time his face was wreathed in smiles. "Sire!" he said, we have just heard from the telegraph office that the message was delivered to us by mistake; it was meant for someone else. Thank God, all our godowns are safe!" Once again, the businessman closed his eyes for a brief moment and said, "Thy will be done."

This businessman knew what it was to be "still in God." It is not as easy as it may appear to be. But it will come to us as we grow into the realization that *we* are not doing anything at all, that *we* can do nothing on our own, that not even a leaf stirs except if it be His will.

In the beginning, perhaps it may be helpful for us to do the following:

(1) Every morning, as we wake up, let us think of some *sutra* (short text) from the sacred books and repeat it to ourselves, again and again. As the day advances and we find ourselves in the midst of work, let us, from time to time, detach ourselves from our work for a brief minute or two and repeat the *sutra*. As we do so, let us imagine that the *sutra* permeates our entire being and renews us physically, mentally, spiritually. Any *sutra* will do. I have found the following *sutras* very helpful: "Thy will be done, O Lord." "Thou knowest best what is good for each one of us." "Thy works are the works of mercy." "The Lord is my Strength, my Support and Stay." "In Thy will is the peace I seek."

(2) In the face of difficulty and disaster, do not feel confused. Lift up your heart to God as the Loving Mother,

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and think of yourself as a little child sitting in Her lap. Then sing to yourself a little song such as the following:

O Mother Mine! O Mother Divine!
Him o'er whom is Thy protecting Hand,
No sorrows can strike,
No tribulation trouble.

(3) Steer yourself clear of all thoughts of lust, hatred, and greed. They stimulate the lower self and lead to excitement which will not let us be still in God.

Gradually, this stillness will deepen, though the very first experience of it gives such immense joy, it cannot be expressed in words. The stillness will grow more and more intense until, one blessed day, you shall be completely absorbed in God and entirely at one with His divine will, which is perfect—not only for you and me, but for all men, and birds and beasts—perfect for all creation.

This is the goal of our life's journey. But it may not be reached in a single leap. There are stages on the way, and every stage is both good and necessary. Each one has its lesson to teach. As we learn the lesson of one stage, we are being prepared for the next. And so, from stage to stage we move on, knowing that where we are at that moment is just the right place for us.

Each one of us is infinitely dear to the heart of God. He is leading each one of us along the way which is best for us. He sees what we cannot see. He knows what we cannot know. And every experience He sends us—be it sweet or bitter—is meant to enrich our inner life. We must not shun it; we must not avoid it. Rather, we must accept it as a gift from Him who not unoften startles us with a glad surprise.

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Wisdom of Paramahansa Yogananda

Your life is partly gone, and you don't know how much time is left; still, you are procrastinating, dreaming that you will live forever. In that attitude, all your todays will turn into yesterdays without any worthwhile achievements. So when you make up your mind to do something, do it. That is how to live life fruitfully. Do everyhing with the greatest alertness and enthusiasm; and when you are through, sit like a king and meditate. Be with God. That is how I found unbroken inner happiness.

God's love is pure and unconditional. He will never forsake you. Even if all the world is against you, He is by your side to help you. Though nobody is with you, you are not alone; He is with you. And when you leave the shores of this earth, He will still be with you—then and always.

It is one's spirit, not the color of his skin, that determines what he is. The same white flame of God's consciousness is encased in the dark, the yellow, the white, the red skins, just as the same white light of electricity glows in differently colored bulbs. You can cite great men of all races. When you think of Booker T. Washington, Abraham Lincoln, Mahatma Gandhi, Albert Einstein, you have no feeling of race prejudice.

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We all have to suffer more or less; but if we suffer with rebellion, we don't learn the lessons to be learned. If we take suffering as a test to bring out the hidden power of God within us, then we learn what we are meant to learn. Every anguish I suffered became a realization that I was being urged to turn to God. If we didn't suffer, we would never seek Him; we would be satisfied with this earth plane. This is why even pleasure brings sorrow; pleasure is shortlived, and when it is gone we suffer. But to laugh at the unreality of both sorrow and pleasure is to be with God. In the ability to resist sorrow by calmness, and pleasure by true soul happiness, we become like God and can never suffer again.

Look at the world with an analytical mind, not a critical mind, making an interested analysis with a desire to help others, and yourself, by pulling out weeds and planting flowers in the garden of life. Take seeds of beautiful flowers from others' gardens and plant them in your own. Then you can say, "I see the measure of my wisdom lies in how I have gathered flowering qualities from others' gardens; how I have decorated myself with the goodness of others." This is the way I feel. Every day I am learning from others; and from God above all. He reveals to me more than all the world has ever told me. From Him I know that wisdom without love is nothing. And, also, that love without wisdom is nothing.

The spiritual man remains always calm. He doesn't let anyone or anything rob him of that peace; he preserves it at all costs. And when he is rich in peace, he shares his peace with others.

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India's Spiritual and Cultural Heritage

BY SRI LAKHAN L. MEHROTRA

Extracts from a talk by the Consul General of India at Self-Realization Fellowship India Hall, Hollywood, October 8, 1978

I feel deeply inspired to be speaking from a rostrum that not too long ago was used by one of our greatest Indian sages; one who came to you from the spiritual mountain-heights of India and lived and preached in your midst. I feel inspired, even though his physical frame is gone; because he lives with us every moment.

While I was spending a few days at the Self-Realization Fellowship ashram in Encinitas recently, I read one of the poems that Sri Sri Paramahansa Yogananda ji has left for us, and it moved me greatly. It was "When I Am Only a Dream." What better example could you have of India's cultural and spiritual heritage than the wisdom in this poem—the wisdom that teaches you to realize your Self.

In historical terms, India's heritage goes back thousands of years; it is difficult to know where to begin. Perhaps I may start with the query that the Upanishadic sages of India posed for themselves. What was that query? It was not to know about everything around us, but to know about everything within us. The starting point of everything, of every endeavor of mind must be one's own self. How can our reach be perfect if we have not understood ourselves? If the eventual goal of civilization is to

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be perfection, then the logical consequence of that inquiry would be self-inquiry.

Whether sitting in Himalayan caves, meandering through forests, or strolling along the streams and rivers of India, those ancient sages were looking for truth: "What is truth?" they asked, "Is it this? No, not this. Is it that? No. Is it my body? No, it is not my body. Is it my mind? No, it is not my mind, because something obviously oversees the mind, too." So they said, "*Neti, neti*" (not this, not this). Only when they started looking within did they find the answer. And each individual must discover the truth within for himself. This is their message.

India's tradition had reached a certain point of maturity even at the time of the Indus Valley civilization that flourished five thousand years ago. How can I say that? I have been a student of archaeology, and I find that the two most prominent artifacts of that ancient civilization are those representing the Mother Goddess—*Shakti*, personifying the intelligent creative life force, and the Maha (Great) Yogi—*Shiva*, sitting cross-legged with the symbol of the spiritual eye of wisdom in his forehead. Now, if that spiritual tradition of yoga and meditation could find expression five thousand years ago in an art form, then it must have originated several thousand years before that. So the yogic tradition that Paramahansa Yoganandaji brought to you from the land of India dates back to those ancient times; that is why he could say to you with confidence that he and his message would never perish.

India Has Preserved the Glory of Truth

Looking at the great major centers of civilization that

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flourished in those ancient times, we find four: (1) along the Nile in Egypt, (2) along the Tigris and the Euphrates in the Middle East—Mesopotamia, (3) along the Yangtze (Ch'ang) and the Yellow River (Huang Ho) in China, and (4) along the Indus in India. What has happened to all these civilizations? The ancient heritage of Egypt has been supplanted by another faith, by another tradition. The heritage of the Middle East has been supplanted by another faith, religion, and mode of life. The ancient message of Confucius and Lao-tzu and other great sages of China has been supplanted by a materialist faith today. And yet, in the land of the Indus and the Ganges, that perennial, ancient stream of wisdom still flows with the same vigor.

In each century India has given birth to lofty spiritual personages. Though she has reached great heights in every field of culture, when that tradition declined somewhat in material terms, its spiritual luster was nevertheless upheld by these luminaries who appeared, one after another, upon the Indian scene.

The influence of these great sages went far beyond the territorial bounds of India. The message of Buddha crossed the frontiers, and spread as far north as Japan. In modern times Swami Vivekananda came to you; we had Rama Raja Ram Mohan Roy, Sri Aurobindo, Mahatma Gandhi, Rabindranath Tagore. And then we had Sri Sri Paramahansa Yogananda. In such a short span of time there have come to you from India oceanic personalities in the spiritual field.

India's Lasting Message

So this is the heritage of India; this is her message.

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When India yielded to the foreigner and the weight of foreign arms, what happened? The Muslims came and yet they admired the heritage of India, and under one of the greatest Muslim emperors, Akbar, developed a new tradition—Din-e-Ilahi—an amalgam of Hinduism and Islam. This tradition spread from the shores of India to the Middle East.

A highly flourishing Sufi tradition came into being. What was the message of the Sufis? Exactly the same that is gleaned from the *Upanishads*: that each individual is an entity in himself; he must look within to discover the Truth for himself and by himself, and after he has done so, he should chant the glory of that Truth. So a great lyrical tradition emerged, a lyrical tradition that is seen in the *Vedas* and is repeated again and again in the *bhajans* (devotional songs) and *dohas* (poems) of Rahim and Kabir and many other personalities of that time. Paramahansaji's *Whispers from Eternity* springs from that same fathomless, eternal Vedic source.

From the Vedic hymns—"Creation Hymn," "Hymn to Dawn," "Hymn to Earth"—we see that Vedic man was a nature worshiper; but this nature worship is not animism. Most people, when they look at our faith, say, "What is it? You worship everything! Every single form of existence becomes divine to you." But I ask you, "Why not? Why should I not see Divinity through every living being and through every creation in the universe? Why must I close my eyes to that Reality, which I believe is the harbinger of the greatest joy to me?" Because once I know I am face-to-face with Divinity, I become one with That, and I am more easily able to see the divinity within me.

Why must I see that divinity within me? Because

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nothing is more uplifting than the knowledge of the divinity within myself. Once I become conscious of that divinity, the darkest clouds of despair vanish from the scene and I feel a moral fiber that allows me to challenge every situation in the universe, however adverse it may be. If the consciousness of divinity within me and around me is to be the prime endeavor of my life, then why should I not look into the earth's heavenly origins? Why must I concern myself only with its material aspect?

When I was told that the atom is the final truth, that it is the tiniest of particles imaginable, I said, "All right, I accept that reality." But now, thirty years later, I am told that there are atoms within the atom, and that it may be an endless cycle, so that you don't know where matter ends and non-matter—or the Spirit—begins.* Then why should I not trust the spiritual conception of things, which teaches that I and the entire universe are one and the same thing? We consist of the same atom or non-atom or whatever name you want to give it. There is absolutely no difference so long as we can see that, so long as we can train our eyes to witness that. And witnessing this is not a hypocritical act; nor is it the effect of a hypnotic experiment. It comes as the result of hours of meditation, or is the result of a certain divine revelation—I give equal value to both.

We Must Trust Our Intuitive Faculty

I believe that scientists do not tell us of anything new under the sun; they only *reveal* nature's laws. Gravity was

*Cells derive from molecules, molecules from atoms, atoms from electrons and protons, electrons and protons from lifetrons, and lifetrons from thoughtrons of the Infinite."—*Paramahansa Yogananda*

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there before Newton scientifically proved its existence. And very often an intuitive experience of a particular truth precedes the scientific experiment that demonstrates it. The scientific confirmation only helps us see it. Before Einstein worked out his Theory of Relativity, I am sure he had an intuitive experience of it; otherwise, he could never have reached it.* He felt that it was there, and consciously or unconsciously he was moving toward its realization. Once he realized it, he tried to prove it for the common man. Therefore I place equal validity on my intuitive experience. Why not trust it?

One of the greatest qualities we must build in our lives is self-confidence. Confidence within ourselves comes through a constant process of understanding ourselves. Most of the troubles of the world arise because we are most ready to misunderstand, least ready to understand. At every point of time, misunderstanding confronts us first, before we endeavor to understand. I want you all to reverse the process: First of all, understand. If you start by understanding first, misunderstanding will hardly ever arise.

This is the message of India, a message steeped constantly in the tradition of truth, which can be divined,

*"The supreme task of the physicist is to arrive at those universal elementary laws from which the cosmos can be built up by pure deduction. There is no logical path to these laws; only intuition, resting on sympathetic understanding of the experience, can reach them....The state of mind which enables a man to do work of this kind is skin to that of the religious worshiper or the lover; the daily effort comes from no deliberate intention or program, but straight from the heart."—Albert Einstein, in "Principles of Research—A Tribute to Max Plank." *Ideas and Opinions*, Crown Publishers, New York.

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though not always defined. It is a message of love, which does not stop at the human being, but overflows to embrace every living creature and every form of existence. It is a message of peace, which is not just the negation of war, but a highly cherished experience within us. As the Bhagavad-Gita tells us, the Lord dwells within our hearts. We should try all our lives to become conscious of that indwelling Spirit and to be one with It.

Though one day my body will be gone, my spirit shall always be in Self-Realization/Yogoda Satsanga, blessing you all. Perhaps I shall reincarnate someday, and sit in the back of the temple and listen to someone else preach, remembering the spiritual footprints that I left here, which I have served to inspire many. I have no wish to be a leader. When I come again, I would be happy to be the least in the organisation.

—Sri Sri Paramahansa Yogananda

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Could You Build a Better Universe?

By Michael D. Papagiannis

(Continued from April-June 1979 issue)

Chemistry and Biology

It was originally thought that nearly all the one hundred different chemical elements were built together with hydrogen during the first few minutes after the Big Bang. Today we have evidence that this was not possible and that the chemical elements were "cooked up" later in the immense ovens of certain ready-to-explode stars. During these catastrophic stellar explosions (supernovae), the newly-produced elements are expelled into the interstellar space which progressively becomes richer in these heavier elements.

The blueprint of nature for making all these chemical elements is very simple. Roughly equal numbers of protons and neutrons are bound together by the nuclear forces to form the nuclei of the atoms, while electrons (equal to the number of protons) are held in orbit around the nuclei by the electromagnetic forces. In addition to mass and electrical charge, nature has endowed the basic particles with some additional properties, such as spin, and has provided them with some inflexible idiosyncracies. Thus two electrons with the same spin do not like to stay in the same "room," and therefore when we have more

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electrons around the nucleus we must accommodate them in separate rooms. The whole picture suggests a hotel with some temperamental customers, but with a very efficient management. When the rooms of one floor are filled, a new floor is opened. The first floor can only take two electrons (with opposite spins), the second eight, the third eighteen, etc.

Hotels in a neighborhood tend to send extra customers to each other and thus a hotel with only one customer on a floor would rather send him to another hotel with a vacancy in their top floor, which naturally would be happy to have an additional customer. In this manner, different elements form chemical compounds. For example, oxygen, with a total of eight electrons, has two on the first floor and six on the second. Since the second floor can accommodate eight, there are two vacancies which can be filled by the single electrons of two hydrogen atoms. This cooperative of two hydrogen atoms and one oxygen atom is a water molecule, which has very special properties of its own.

The stages preceding the appearance of life on earth have been successfully reconstructed in the laboratory. From a mixture of gases we have managed to prepare a rich aqueous solution of amino acids and other basic chemicals—the building-blocks of life. The final step from complex chemical molecules to a living organism has not yet been accomplished, though we have succeeded in making copies of an active virus.

After the beginning of life in this rich "primordial soup," as it is often called, the ensuing steps of the biological evolution have been traced quite successfully by paleontologists. Precaryotic cells led to eucaryotic cells

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and then to microorganisms capable of using the process of photosynthesis to manufacture the nutrients needed for their growth. This major step was accomplished about three billion years ago. Biological evolution advanced slowly through the ages, progressively producing organisms of higher versatility (from cold-blooded to warm-blooded) and higher intelligence. Finally, approximately a million years ago, a new species with much stronger mental powers began to evolve—*Homo sapiens*, the dawn of man on earth.

It is important to note the slow pace of the biological evolution, which is essentially a process of continuous trial and error. The age of our planet is about 4.5 billion years, and life has existed on earth for at least a billion years. To get a better understanding of this vast time scale, let us compare the evolution of life on earth with the life of a 65-year-old man. In this analogy, the man has led a dull, animal existence for practically all of his 65 years. He became aware of his thinking ability only in the last week, learned to read and write only in the last hour, and has made all his breath-taking technological discoveries (electricity, radio communications, airplanes, computers, space exploration) in the last minute of his life.

Many view such an evolutionary scheme (from hydrogen, to chemical elements, to complex organic compounds, to one-cell organisms, to advanced forms of life, and finally to man) as sacrilegious. In my humble opinion, however, it only enhances our appreciation of the Creator's wisdom. I think one would esteem more a wise mother who has given her children all the good advice they need to face life successfully, rather than a

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mother who has to intervene all the time in order to steer her children's lives in the correct direction.

The Concept of Freedom

Among the basic properties of nature, one should definitely include a certain ingrained freedom which makes it possible for new arrangements to appear. This freedom is of paramount importance both from a philosophic and a pragmatic point of view. For example, the small perturbations which occur occasionally in the genetic code (DNA) of the genes are responsible for the appearance of mutations in the different species. These changes in the genetic code can be produced by many different factors (radioactivity, heat, etc.), thus providing an almost infinite variety of results. Mutations enrich continously the biological kingdom with new species, and have been a primary force in the evolution of life on earth.

Every new entity—whether a galaxy, a star, an atom, an enzyme, a virus, a plant, or an animal—is subject at once to its own internal forces and to the test of its environment. If it fails, it is condemned to oblivion; but if it passes the exam, it is accepted into the environment and becomes one more member of the board of examiners that will be testing future applicants for admission in the diverse society of nature. Originally, this august board must have had only a handful of distinguished members—namely, the initial conditions of the Big Bang and the four basic forces of nature. These four forces, together with the multitude of choices open to nature, have guided the universe from the Big Bang to intelligent life.

It has not been a simple, one-track process. Only by patiently eliminating the wrong choices and meticulously

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preserving the correct ones has nature assured the slow but steady advancement toward higher intelligence. Here one can also see the absolute necessity of death during the evolutionary process of life. Useful material must be re-processed to produce species closer to the ultimate goal of the biological evolution; and one might reason that when the evolution of life reaches its ultimate goal, death will be unnecessary—life in its highest form will be eternal.

The Overall Evolutionary Scheme

We have reviewed thus far the evolution of matter in the universe. We then discussed the biological evolution from primitive microorganisms to intelligent life and we indicated that there is good reason to believe there are millions of such sanctuaries of life in the universe. We have seen that nature managed to accomplish this formidable task by simply endowing the four basic particles with four special forces and setting up the proper initial explosion. From that moment on, the universe was set into an inevitable course of material and biological evolution. With the appearance of man on earth we are probably witnessing the dawn of a third evolutionary stage. One might call it the stage of cosmic consciousness, because one of the most characteristic properties of intelligent civilizations is their awareness of the universe around them and the need to communicate with a supreme entity, which they also often identify as the Creator of the Universe.

Physicists and astronomers tend to focus on the physical universe, but usually ignore the existence of man: Philosophers and theologians are preoccupied with man and God, but show very little interest in the material

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cosmos. Yet man is an integral part of the physical universe, and in our efforts to comprehend creation, we must stop considering man and nature as two separate, almost unrelated entities, and start searching for the true place and role of man within the framework of the physical universe.

Now that we have followed the evolutionary sequence of the universe, we can return to our original discussion and ask the question: "If the scope of nature was to build a universe with many colonies of intelligent life, could this goal have been accomplished in a simpler way?" One might ask, "Why four forces and not three, two, or even better, one?" We have already seen that each force performs a very basic task and it is not difficult to show that you cannot replace one force with another. If we had only neutrons and gravity, the simplest atom (two neutrons orbiting around each other and held together by the force of gravity) would have a diameter (Bohr orbit) of the order of a million light years. On the other hand, if these particles were held together with a force as strong as the electromagnetic force, then all stars would collapse, and even a sugar cube would turn instantly into a black hole. Even small deviations in the relative strength of the four fundamental forces can completely upset this grandiose scheme.

A Partial Answer

In summary, it appears very unlikely that we will ever be able to conceive of a simpler way to go from the Big Bang to intelligent life, preserving at the same time the local freedom of nature and also the individual freedom of man. Thus it seems reasonable to conclude

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that if the goal of nature was to build intelligent life, there is no better way to accomplish this task and therefore, in this respect, nature is perfect.

We did agree in the beginning, however, that the creation of intelligent life without any further purpose would not be a justifiable goal in itself because intelligent beings will never be satisfied with the bland role of passive observer, Hence, if we do accept the premise that nature is perfect, as its ingenious workings seem to indicate, we must search for a more realistic purpose for man in the universe.

It is reasonable to assume, therefore, that the ultimate scope for intelligent life is to participate actively in the evolution of the universe and possibly play a key role toward the ultimate shape of the cosmos. In a miniature scale we already see such initiatives on earth where man has been shaping his environment to his liking by diverting rivers, building artificial lakes, and cutting water passages through land. Man is also intervening in the life process on earth by creating new hybrid forms of plants and animals.

It is conceivable that intelligent civilizations will be able, in the long run, to harvest richer sources of energy and succeed in tapping stronger natural forces. Armed with such powerful means, they might decide to expand their public works and social activities from their planet to their solar system, to neighboring stars, and maybe even to whole galaxies. It is difficult to conceive the ultimate purpose of all this—and when, if ever, intelligent life will reach peace with itself and nature.

All the above reasoning, however, leads to the inescapable conclusion: ***Intelligent life has appeared to help guide all of creation toward its ultimate goal.*** This might

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represent a partial insight into nature's grand design, though a very incomplete one, since we are missing the key to the ultimate goal. Nevertheless, it seems that the above conclusion represents a thesis on which natural scientists, philosophers, and theologians can find mutual grounds of agreement. We can return, therefore, to our original example of the mountain climbers, and knowing that we are nearer to each other, we can finally start searching together for the highest peak of the mountain.

Condensed from August 1974 *Griffith Observer*. © 1974 by Griffith Observatory, P.O. Box 27787, Los Angeles, California 90027. "Could You Build a Better Universe?" received a Hughes Aircraft Essay Award—Honorable Mention.

"Be Happy, My Child!"

In a time of misfortune I heard Thy voice saying: "The sun of my protection shines equally on thy brightest and thy blackest hours.

"Have faith and smile! Sadness is an offense against the blissful nature of Spirit. Let my life-transforming light appear through the transparency of smiles. By being happy, My child, thou dost please Me."

—Sri Sri Paramahansa Yogananda
"Whispers from Eternity"

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Letter to the Devotees

May-June 1978

Dear One,

Now and then it is good to stop and think of the purpose behind all the different relationships we know in this world—through our families, our friends, our work. The perfecting of these various relationships is an important step in our spiritual growth, and helps us to draw closer to the One Beloved who is the Father, Mother and Friend of us all.

When people act in harmony with God's plan, each one becomes the teacher and helper of the other. If parents behave rightly, rearing a child can teach patience, understanding, compassion. The ideal of husband and wife is to learn selflessness and mutual surrender; they grow spiritually by drawing goodness from each other and exchanging their best qualities. In association with friends, strangers, business acquaintances, we deal with differing views and personalities. They serve to enrich and expand our nature and our understanding if we cultivate open-mindness and empathy. In such ways we bring forth more and more of our soul qualities. The tragedy today is that mankind has lost sight of the divine plan. More than in any other way, we can help to cure the ills of this world by adopting the right attitude and changing ourselves. Then we benefit from all our relationships, and inspire and encourage others by our example.

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There are certain individuals who are "street angels and house devils," as someone has put it. They always behave beautifully in public, but act like tyrants in private, filling their homes with unpleasantness. It is true, isn't it, that when we are with loved ones, we tend to relax and allow our negative traits free rein? This is wrong, my dears. We should make a constant effort to nourish harmony by giving love and understanding at all times. Guruji taught us to be ever willing to set aside our own outlook, genuinely listen, and come to an understanding through calm discussion.

So, dear one, hold this prayer in your heart: "Beloved Lord, help me to change myself, that I may be able to give peace and kindness to each of Your own." Thus you will be fulfilling the purpose of earthly life and drawing to yourself in ever greater measure God's all-embracing love.

Divine love and blessings,

Daya Mata

Sri Sri Daya Mata

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AIMS AND IDEALS
of
Yogoda Satsanga Society of India
As set forth by
Sri Sri Paramahansa Yogananda, Gurudeva and Founder
Sri Sri Daya Mata, Sanghamata and President

To disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God.

To teach that the purpose of life is the evolution, through self-effort, of man's limited mortal consciousness into God Consciousness, and to this end to establish Yogoda Satsanga temples for God-communion, and to encourage the establishment of individual temples of God in the homes and in the hearts of men.

To reveal the complete harmony and basic oneness of original Yoga as taught by Bhagavan Krishna and original Christianity as taught by Jesus Christ; and to show that these principles of truth are the common scientific foundation of all true religions.

To point out the one divine highway to which all paths of true religious beliefs eventually lead; the highway of daily, scientific, devotional meditation on God.

To liberate man from the threefold suffering: physical disease, mental inharmonies, and spiritual ignorance.

To encourage "plain living and high thinking;" and to spread a spirit of brotherhood among all peoples by teaching the eternal basis of their unity: kinship with God.

To demonstrate the superiority of mind over body, and of soul over mind.

To overcome evil by good, sorrow by joy, cruelty by kindness, ignorance by wisdom.

To unite science and religion through realization of the unity of their underlying principles.

To advocate cultural and spiritual understanding between East and West, and the exchange of their finest distinctive features.

To serve mankind as one's larger Self.

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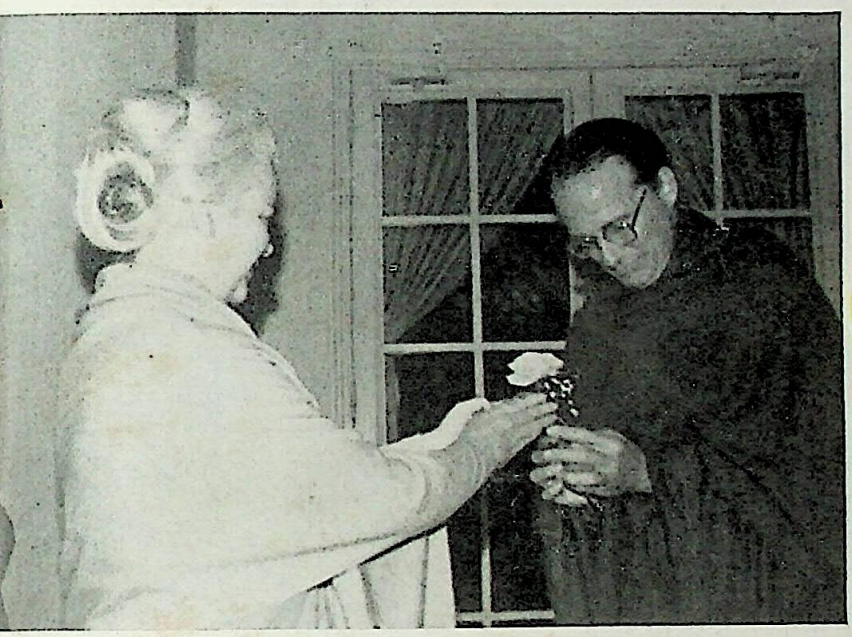

Swami Shantananda Receives Loving Farewell

Swami Shantananda Giri, Joint General Secretary of Yogoda Satsanga Society, is shown leaving the Mother Centre in Los Angeles on February 16th for his return trip to India. He receives from Sri Mrinalini Mata, SRF Vice-President, a rose symbolizing the love and goodwill of the SRF/YSS Board of Directors and other residents of Sri Sri Paramahansa Yogananda's American ashramas.

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Sri Lakhan L. Mehrotra, Consul General of India at San Francisco, California, with Swamis Premamoy and Abhedananda, in San Diego. October 7, 1978. Sri Mehrotra had come there to speak at the SRF "India Night" function, arranged by members of the San Diego Temple. The programme celebrated the spiritual and cultural heritage of India.

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